



# THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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## THE LIBERATOR.

I am for speedy, immediate abolition. I care not what caste, creed, or color, slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the law of the living God.

O'CONNELL.

For the Liberator.

## AFRICAN COLONIZATION.

TO REV. ISAAC ORR. LETTER X.

Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.—JESUS CHRIST.

Sir—When Cromwell, the republican reformer of England, was called upon to decide a case, in which the aggressor defended himself by saying 'that political economy required that the interests of the few should be sacrificed to those of the many,' he nobly answered, 'that strict justice was indispensably necessary to the maintenance of good order in society, and to the welfare of the mass of mankind.' The sentiment was worthy of a better heart than his! The favorite argument, in support of the Colonization crusade is, that the interests of the colored people should be rendered subservient to those of the whites. As if the descendants of Africa had not as valid a right to the soil which contains the bones of their ancestors, as those who have heaped an overwhelming load of misery upon them! Is this spirit of persecution and proscription in accordance with that of Christianity? Is this rendering

good for evil, or evil for good? The whole of the colored population of our country have a claim to the soil which they have labored to render productive and valuable. They have a right which none but those who disregard the laws of Heaven, and those of justice and nature, can or would dare to question. A higher Tribunal than that of earth hath granted them their right to the lands of America—shall mortal man, frail and short-sighted as he is, deny to them what Heaven has given them? Shall man persevere in a course of unrighteousness, when He, who rules the elements, has interposed his mighty sceptre, and issued forth the command, 'Let the oppressed go free?' Forbid it, justice, reason, religion—forbid it, ye spirits of the just made perfect—forbid it, Church of the living God!—forbid it, mighty Ruler of the Universe!!

I have pronounced the American Colonization Society to be a collection of wicked and designing men, who, to serve their own ends and purposes, have sacrificed those great principles of right and justice, laid down in the gospel, to advance what they consider to be their interests. I have endeavored to prove this charge to be true. I have brought forward the helish, horrible doctrines of the Society, in its own language, and have exhibited, as far as my limited erudition would admit of, the gross hypocrisy of those who satisfy themselves with deceiving the public mind with respect to the real objects of the Colonization Society. I have endeavored to prove,

FIRSTLY—That as the Colonization Society sanctions prejudice, it is sanctioned by none but the prejudiced. That this Society propagates and apologises for prejudice, has become so well known a truth, that even colonizationists themselves, anxious as they are to escape from the imputation of selfishness, will screen themselves from the charge of being prejudiced, by saying that nature has implanted 'principles of repulsion' between the races of whites and blacks, which render their union impossible. Do these gentlemen forget that 'God has made of one blood all nations for to dwell upon the colored race are in Africa, they will be at a 'happy distance'! A prejudiced man, it will be admitted on all sides, cannot be fit to judge whether Africa would be a better residing place for the colored people than America, or whether any scheme at all would be beneficial, because his selfishness precludes the possibility of fairness in his decision. Therefore colonizationists are the last persons to be called philanthropic, and ought to be discouraged in their plans. Expect ingenuousness from a prejudiced man? Why, you might as well expect holiness from the sinner! I have also said something of the criminality and unreasonableness of prejudice, which has probably furnished you with a laughing-stock.

SECONDLY, I have endeavored to show, That Colonizationism flourishes by persecution. In proving this, I have adduced facts to show that physical force has been, and is now in use, when occasion or inclination calls for it. I have also said that colonizationists are constantly using coercive measures to compel the free colored people, especially those of the south, to emigrate to Liberia—'with their own consent.' For they render their condition so miserable, and their situations so uncomfortable, that they are obliged to go to Africa to rid themselves of proscription and bitter persecution. Let any one carefully examine the African Repository—let any one see the spirit manifested by colonizationists towards the free blacks, and if he is candid, he will at once perceive that it is an implacable hatred of the colored people, not a 'mistaken policy,' which induces them thus to persecute those whose only offence is the color of the skin.

THIRDLY—I have labored to prove that if the colored people are as degraded as colonizationists represent them to be, they will make poor engines for the diffusion of civilization.

FOURTHLY—I have shown that the colored race are in all respects equal to the whites—that the doctrine of the natural inferiority of the negroes, is the offspring of ignorance, prejudice, and false theories of the origin of man—that the most celebrated nation of antiquity, far-famed Egypt, whence emanated much of the learning which now renders the whites superior to the blacks, was originally inhabited by the same race of blacks as those inhabiting the United States of America; and that they were at one time the most civilized nation upon earth. And I argued that they could again arrive at the same degree of civilization here.\* To confirm my

\* A few evenings since, I attended an annual exhibition of the New-York Philanthropic Debating Society, composed of young men of color desirous of spreading information among their brethren. The scene was truly one calculated to gladden the heart of any lover of the colored race. The exercises of the evening consisted of recitations and two addresses from young men of fine talents and excellent acquirements. The first of these was delivered in a style which would not have disgraced a member of the bar. It set forth the advantages of learning, and said education was the only means by which prejudice might be disarmed of its sting. The discourse was well written, and exhibited some considerable degree of compositorial proficiency. The other ad-

argument, I quoted the testimony of Gregoire, Rees, Volney, Blumenbach, Griffin, &c.

FIFTHLY—It was my object to prove that the principles of the Colonization Society are horribly wicked, and that it disregards every thing but its own interests. I quoted its own language to prove this. The Colonization Society is the advocate of gradual emancipation—(as if it were dangerous to act justly!)—it apologizes for slavery and slaveholders—it wishes an entire expulsion of our free colored population, in order that the slaves may be held more securely—it is selfish in the extreme.

SIXTHLY—I have proved that the Colonization scheme is impracticable.

Now I will arrange a few playthings for your diversion.

## THESIS.

In addition to all the causes which tend to pollute, to degrade, and to render them (the colored people) miserable, there is a principle of repulsion between them and us, which can never be overcome!—(Vide African Repository, vol. i. p. 144. Discourse of Rev. D. Dana.)

Our selfishness, our pride, our meanness, our fears, all forbid it—(the continuance of the colored people in this country.)—[Afr. Re. vol. i. p. 145.]

Not being among those who have abused the Colonization Society the people of the south, on account of their slaves, or one of the few that wildly (!!) have talked of a GENERAL EMANCIPATION &c.!!!—[Afr. Re. vol. i. p. 145.]

From other principles than those of humanity and virtue will the Colonization Society expect aid in the prosecution of its design?!!!—[Afr. Re. vol. i. p. 145.]

But Congress has no right to interfere with property in slaves, and the men that would seriously think of it ought to be ranked in the same class of agitators that I am reproving, except that the motive might be more praiseworthy.—[Niles Weekly Register.]

It is generally known that the original members of the Constitution, at the very first meeting of the Society, Mr. Clay general government and some, if not all of the proposed state governments, would co-operate in their exertions for the removal of an evil which was obviously national in all its aspects, and which no private exertions were adequate to extinguish.—[Afr. Re. vol. vii. p. 176.]

dress certainly did much credit both to the head and heart of its author. It must have been the offspring of much research, and of a good deal of historical knowledge. It was both pleasing and instructive; and I may add without flattery, few of the graduates of our colleges could have penned a better one. The recitations of the evening were well selected, and far exceeded my expectations. One gentleman in particular, the Master of the Ceremonies as he was styled, acquitted himself so handsomely that he may be justly termed a master of eloquence. Now Colonizationism, prejudice, and your cowardly and libellous supporters—now dare ye say that the colored people can never attain an equal footing with the whites in this country? Behold the efforts of those whom ye have trampled upon; behold their successful exertions to rise from the degradation to which your benevolent efforts have, in a great measure, doomed them—and if ye still persist in reciting that stale, thread-bare tale, that a removal to Africa is indispensable to the happiness of the colored people, and to the attainment of learning—then ye, without further ceremony; pronounce ye a set of men worse than kidnappers; ye, worse than robbers! Hardened reprobates! will nothing short of the eternal degradation and misery of our colored brethren, satisfy you? Must ye seek to dwell with a fiend-like joy upon their woes and sufferings, regardless of their thousand prayers and entreaties? Must ye look with malignant satisfaction upon their helplessness, and like the ferocious tiger, dart upon your prey and devour them? But your crimes have reached the ears of the Lord of Sabaoth, and He will reward you according to your deeds—your wickedness, although it may seem to be very delightful to men, can never escape the notice of that all-seeing eye, who, when the last trump shall sound, will call you to account for all the deeds done in the body! And are ye prepared to stand before Him, when the blood of your fellow-creatures is chargeable to your account? Answer! ere it be too late!

## ANTI-THESIS.

I might tire the patience of my readers by bringing forward all the absurdities and inconsistencies which can be gleaned from the African Repository, and the Reports of the Colonization Society. So numerous are they, that one might amuse himself for a week at the business of arranging Colonization sophistry. But let them pass.

I would now approach the conclusion of my strictures upon the American Colonization Society. My conscience acquits me of having aught else at heart save the interests of the colored community. I believe I have treated the subject on which I have written with candor. If I have convinced a single mind of the injustice of Colonizationism, I shall deem the reward more than equivalent to the labor. I have not been unnecessarily severe. Colonizationists, relinquish your unrighteousness! I would reiterate it, were it possible, from pole to pole—again I say, BEWARE, BEWARE!!

GARDNER JONES.

New-York, July 12, 1832.

## TO THE READERS OF THE LIBERATOR.

BRETHREN!—I have done with the Rev. Isaac Orr—his conduct has rendered him insignificant and contemptible. I pity him! I entertain no feelings towards him but those of sincere regret—regret that a man possessed of so much learning, should sell himself to the cause of error and unrighteousness. You have witnessed his treatment of me—to you I appeal, whether he or I be entitled to the character of having courted the truth, and the truth only. He despises me, and thinks I am not worthy of his attention. To me it matters little whether a gentleman who, while he professes to be valiant, studiously avoids controversy, thinks well or otherwise of me. I court not the applause of men—neither do I wish the panegyrics of those who apologize for men-stealers! Truly I do not envy the situation of a Colonizationist. Pledged to support a system surrounded by a host of criminals whom he must flatter if he at all values his \$1500 a year—compelled to advocate just that doctrine which suits the feelings of those who are always sinning, and sinning, too, in the greatest possible degree—holding out inducements to men-stealers to continue to practice thefts, the most injurious in their consequences, a little longer, when they know that the little longer means forever, and that the inculcation of such a doctrine has a direct tendency to lull the community into a fatal lethargy on the most important of all subjects; one which involves the happiness and safety of our nation! Such, in sooth, is the character of those who are employed by the Colonization Society. You have had an opportunity to ascertain the difference between professions, and boasting, and true courage.

Brethren! Your cause is one worthy of the attention of all and every one. It commands itself to the high and to the low,—to the rich and to the poor—it is a cause which should find an advocate in every breast; its enemies should seek to hide their heads by reason of shame! For my own part, I can conceive of no higher honor, or pleasure, than to plead the cause of those who deserve the sympathy and good will of every lover of justice. I deem your cause to be one of the most intense interest; and though the scollar can rail against it with bitter epithets and sophistry, (the first fruits of prejudice,) yet the eternal and immutable principles of Truth are your advocates—justice determines in your favor—God is on your side—none but those who are wicked (unless we except a few who are, probably, laboring under a mistaken notion) oppose you. Persevere in your noble efforts to advance your cause.

Finally, brethren, I pledge myself to you that I will never swerve from the path which my conscience has prescribed to me; and that is, an unceasing war against your enemies. I glory in the cause which I have adopted as the one to which I shall engage myself. Never need I despair while a cause like yours engages my attention, which an eternal God will always vouchsafe to bless!!

GARDNER JONES.

New-York, July 12th, 1832.

## ANTI-SLAVERY SOCIETY.

The Anniversary Meeting of this Society was held on Saturday at 12 o'clock, in Exeter Hall, which was crowded in every part to excess.

Lord Suffield moved that their old and tried friend, James Stephen, Esq. be requested to take the Chair.

Lord Suffield moved the first resolution. His Lordship said, the object of this Society was, by holding meetings, issuing tracts, and by every other practicable means, to inform the people of England, high and low—at least those among them who would read, (and he suspected that the lower classes were now fonder of reading than the higher ones,) to make them acquainted with not only what slavery is, but what it necessarily must be, so long as it continued. He had made a memorandum of ten points upon which he would like to dwell:

1. The total neglect of moral, intellectual, and religious instruction of the slaves.
2. The profanation of the Sabbath as a day of rest, ordained by a beneficent Providence for relaxation from labor, as well as for spiritual improvement.
3. The licentious and indecent treatment of females.
4. The excess and barbarity of punishment to which slaves are subjected.
5. [His Lordship passed this over.]
6. The total neglect or perversion of the laws intended to restrain cruelties.
7. The hardship of the present law, which enables the colonists to separate families, or the nearest kindred, by sale.
8. The total rejection of slave evidence, which makes it impossible to secure the conviction of the perpetrators of acts of cruelty.
9. The extreme difficulty thrown in the way of a slave recovering his freedom by purchase.
10. The uncertainty in which he held his liberty, if even it was procured.

The following are the editorial remarks of the London World on the meeting of the Anti-Slavery Society:—

A more important Meeting of the friends of this Society than that held at Exeter Hall, whether we consider its numerous attendants, or the eloquence of the speakers who addressed it, has never been held. It is delightful to perceive that, at a time when the country is most honorably occupying itself in watching with the closest attention the progress of its own liberties, and aiming to secure a restoration of its own rights, there are found so many who can, at the same time, direct an eye of sympathy to their suffering brethren in the West Indies, and lift up the voice of indignant humanity in support of the claims of the victims of British violence or cupidity. Mr. Buxton ably exposed the futility and the hypocrisy of the *derriere resort* of the West Indians—a Committee of the House of Lords; and confirmed the opinion which we expressed some time ago, when writing on the late insurrection in Jamaica, viz. that on the showing of the planters themselves, Christianity and Slavery are altogether incompatible, and that, therefore, it devolves on the people of England to say which they prefer. The planters have been long talking of the necessity for improving the moral condition of the negroes preparatory to their emancipation. Now, however, they have proclaimed to Britain and the world, that their professions of anxiety on this score were hollow and heartless, and designed to blind the eyes of the people of England, and lengthen out the night of oppression and slavery. Their open expressions of hostility to every effort made to instruct the negroes, and their wanton and reckless persecution of those who are engaged in the benevolent enterprise, proclaim to the public their hypocrisy and real intentions, and the incontrovertible fact, that Christianity is a system in its origin, principles, and results, so totally diverse from Slavery, that they cannot co-exist in the same locality. Christianity, an angel of light, and liberty, and love, descending from the skies, scatters the blessings of illumination, freedom, and charity, wherever, with gentle tread, she alights; while Slavery, the demon of darkness, discord and death, ascending from the infernal abyss, carries in his train mental and moral degradation, misery and despair. The West Indians know full well that Christianity, if allowed to produce its legitimate results, would soon annihilate Slavery, and hence their opposition to its principles and its teachers. They have now declared their convictions, and the only course left for the friends of Emancipation, is one of direct opposition to Slavery, in order that the negroes may have at the same time the blessings of liberty and Christianity.

## MR. O'CONNELL'S SPEECH.

At the anniversary meeting of the London Anti-Slavery Society, held in Exeter Hall, May 12, 1832.

DANIEL O'CONNELL, Esq. being called upon by the Secretary to move the next resolution, came forward amidst the most tremendous and long-continued cheers. Silence having been restored, the honorable gentleman spoke as follows: I can, unfortunately, make but one compensation for this reception, that is, I promise to be extremely brief; in truth, my claim to be heard at all is included in one sentence, I am an abolitionist. (Cheering.) I am for speedy, immediate abolition. (Renewed cheers.) I care not what caste, creed, or color slavery may assume. I am for its total, its instant abolition. Whether it be personal or political, mental or corporeal, intellectual or spiritual, I am for its immediate abolition. (Great applause.) I enter into no compromise with slavery; I am for justice, in the name of humanity and according to the law of the living God. (Cheers.) Let me not be misunderstood, however. I do not say I would oppose mitigation. I would, on the contrary, support every mitigation of slavery; that is, if real mitigation, and not West Indian delusion (cheers)—if not that mockery which holds the promise to the ear, but breaks it to the sense and the judgment. I would support this kind of mitigation, because the meaning of it is the striking off some portion of slavery; the making the slave less of a slave, and the master less of a master, and therefore less a tyrant, for it is not in human nature for man to have dominion over his fellow-man, without being a tyrant, by the very fact. (Applause.) And what does this prove? Why, the radical, essential, perpetual injustice of slavery. (Cheers.) I deny that any man can be justly the slave of another. But when we urge this, the West Indians cry out that we are dealing unjustly. They aver that we want to rob them of their property. I meet them at once, and deny it. We want not to rob them of their property; and as to the question of robbery itself, they are the robbers, and not we. (great applause.) I say to







totally guilty of piracy as though he stole him from the coast of Africa. All the difference is, he does not go to so great a distance for the victims of his avarice. Am I not right?

C. I have never been accustomed to view the subject in that light, and I do not think it is correct. You know that the law sanctions slavery; and, besides, the people of the south have been so accustomed to it that they do not consider it as a sin.

A. Are you justified in breaking the known and unconditional commands of God because a majority of your neighbors do the same? The principles of right and wrong are as eternal and immutable as the throne of God. Were your principle correct, the actors in the bloody drama of the French revolution were guiltless when they by law abolished the Sabbath, declared that death was an eternal sleep, burned the bible by the hands of the common hangman, and deluged the streets of Paris with blood; and as to what you say of slaveholders being so accustomed to slavery, that it is not considered a sin, amounts to this—that a long continuance in sin so hardens and depraves the heart, and renders a man so wicked that he has no guilt at all. I suppose you would call Pharaoh a saint.

C. I perceive you are determined not to leave me an inch of ground to stand upon; but as you oppose nearly all that I can say, please to tell me what you would do with the slaves? You certainly cannot be so mad as to give them all their liberty at once, and turn them loose upon society? Mr. Danforth satisfied me that that scheme would be preposterous folly.

A. Did you say he satisfied you? What were his arguments? I suppose he attempted to prove that it was expedient and politic to disobey the law of God when we could make an improvement upon it.

C. I will tell you the sum and substance of the whole argument the next time I see you, if you will promise not to be so sarcastic. C—N.

By a colored gentleman.

For the Liberator.

### THE MOUNTAIN IN LABOR BROUGHT FORTH A MOUSE.

MR. EDITOR.—It cannot, sir, be but satisfactory to you, as to us, and to all those good and worthy persons who are averse to the dark and unwholesome scheme of African Colonization, to know that, notwithstanding the multiplied notices that collections would be taken up at this church and that church for the furtherance of that benevolent project, (African Colonization)—and that the very great, popular and eloquent Mr. Such-a-one will deliver an address suited to the occasion—the grand sum total of collections taken up at fifteen of the great churches in Philadelphia, is acknowledged by the Secretary of the Pennsylvania Auxiliary Society as being \$355.14 cts. Startling sum! Oh! for the immediate chartering of a 500 ton ship! Oh! for the deportation of five hundred black souls instant! Glorious thought! liberal contributions! Now for another spirit in the colony!—We will send out another Mr. Casar—we will carry civilization, education and enlightenment by steam this year—and in our next Report of the 'rise and progress' of our dear colony, we will solemnly every thing as regards 'poor benighted, bleeding, suffering Africa.' Yes, we can picture our little colony as the paradise of the world; we will tell again and again of the court-house, the school-house, meeting-house, and our *Bassa Factory*—and of our talented and educated men,—(not excepting Mr. Casar)—we can tell them all this, and, if needs be, we can tell them more!

But, Mr. Editor, will there be any such exultation—any such exaggeration this year? Oh, no! I think there will not, cannot be. Methinks \$355 will not meet the expenses of the second edition of that pious and benevolent production of the great and philanthropic Mathew Carey—to say nothing about secretary Garley's salary, and the salaries of a good many others. It is true that there will be some of money collected elsewhere, and perhaps some thousands may be raised; but what will that effect—what can it effect? We are a formidable people; and I believe it is a pretty well established fact, that not even the revenue of the United States can affect us. The agents of the Colonization Society are doing much for us: their sophistry and their hypocrisy have opened the eyes of a good many. The people begin to see, as we see, that the scheme is as dark as death, and that there is not one redeeming virtue in it; that it is based upon prejudice; that it is unjust in its measures and effect.

Sir, the Society is struggling—I already hear its agonizing groans—soon, sir, it will give up the ghost—and friend Garley, and a host of agents, Gov. Mechlin and all, will be obliged to seek some more creditable, and I hope equally as profitable employment as that of the American Colonization Society.

PAUL CUFFEE.

Philadelphia, July 25th, 1832.

### SLAVERY RECORD.



For the Liberator.

### SLAVERY.

Spirit of slavery! at thee man's soul Turns pale and trembles, losing all its fire; Dimm'd is the blaze of liberty—its goal Is also darkened with a cloud—yet higher He'er rose the incense of a sacred pyre, Than liberty would rise, were it as bland. (?) Oh, hateful is the wretch whose great desire Is not to have from slavery freed our land— But buys his fellow man, and sells him with high hand!

My brethren of a darker brow I love, And I would glory in their liberty— For they were made by the same hand above; And when this earth they leave will soar as high As those who now them liberty deny. What if kind heaven a different shade did give To Africa's sons? Must they in bondage sigh? May the time come when slavery 'll cease to ag-grieve, And 'neath the waving flag of freedom all shall live!

Lynn.

H. G. A.

### THE AVENGER OF THE SLAVE.

BY HOLLAND.

'Who shall avenge the slave?' I stood and cried: 'The earth! the earth!' the echoing sea replied. I turned me to the ocean, but each wave Declined to be the avenger of the slave. 'Who shall avenge the slave?' My species cry, 'The winds, the woods, the lightning of the sky.' I turned to these, from them one echo ran; 'The right avenger of the slave is man.' Man was my fellow: in his sight I stood, Wept and besought him by the voice of blood: Sternly he looked, as proud on earth he trod, 'Then said—'The avenger of the slave is God.' I looked in prayer towards heaven—awhile 't was still, And then methought God's voice replied, 'I WILL!'

### THE FRENCH AND THE SLAVE TRADE.

During this month, our harbor has been visited by three French National vessels of war, accompanied by two slaving schooners which they had captured. We have heard from good authority also of the capture, by the same vessels, of the schooner which landed her cargo at Little Bassa last season, commanded by one M. Blancette, who was formerly of Baltimore, and who is well known to several of our colonists, and of a large Spanish armed brig, which lay off Grand Bassa, waiting, it was reported, for the Agency Schooner Margaret Mercer.

The report which has been circulating in some of the papers of the U. S. that there existed in Nantes a company for supplying the island of Cuba with 30,000 slaves, annually, has no doubt been the means of calling the attention of the Government to the subject.—*Liberia Herald*.

The following affecting circumstance is related in a letter from S. G. a minister of the Society of Friends, addressed to his wife, from—

'A physician, a man of a tender spirit, said that he was sent for by a slaveholder, to visit one of his Negroes. He found a poor patient stretched on a little straw placed on a plank, and covered by a blanket; his pulse seemed throbbing its last, and he was too much exhausted to utter any complaint. The master followed the physician, and began to curse and swear at the dying man; telling him, that as soon as he recovered he should be severely flogged, for having by his own folly caught his sickness by attending night meetings. He was proceeding in his violent language, when the physician checked his rage, by informing him that the poor fellow could not live many minutes. The master was silent, when the dying slave collected all the remains of his strength, by a last effort said; 'Glory be to thee, O my God! who art now taking my soul to thyself, having redeemed me from sin, and instantly expired.'—*Genius of Universal Emancipation*.

*The Way of doing Things Sixty-six Years Ago.*—We have before us a singular sketch, a little above foolscap size, called the *Virginia Gazette*, printed at Williamsburg in the year 1766, which contains some very curious matter. Among the advertisements, we notice several describing runaway negroes, in a most unique style. John Brown describes negro Bob, rather oddly, and then says: 'He is outlawed. Twenty pounds will be given to any persons who will kill the said negro, and bring me his head, or 40s. if brought alive and well, including twenty lashes well laid on from constable to constable, until he is brought home to me, which I desire he should have, or nothing to be paid for bringing him.'

The same John Brown offered for sale, in the same advertisement, 190 acres of land in Warwick county, 'very convenient to Church, court-house, warehouse, mill, oysters and fish.' One would naturally think that such a Christian felt a deep concern in religious matters.—*Virginia Free Press*.

*Murder.*—We have to record a transaction unusual in our section of country—the perpetration of a most cruel and wanton murder! John Puryear, a planter, living about a mile from this place, shot his overseer on Wednesday last. It seems that Puryear when in his cups was in the habit of abusing his family, and that his overseer, named May, an inoffensive man, had been in the habit of interfering on such occasions. On the day of his death, May on returning to the house perhaps for his dinner, found his employer intoxicated and abusing his family—he interfered as usual, spoke to Puryear, begged him to desist, and told him to be a shame for him to act so—Puryear asked him 'if he took it up?'—stepped into the house, took down his rifle and deliberately shot him dead.

May has left a wife and 7 or 8 small children, without a single bequest, save that of the cold charity of the world. Puryear was, on the evidence of his own daughter, committed to prison, where he now awaits the stern justice of the law.

Athens (Geo.) Banner.

An atrocious murder was committed on Sunday last upon the body of Miss Denton, living about six miles this side of Lancaster, by a negro man of the neighborhood. Mr. Denton was at church, and the daughter and a young girl were the only persons in the house. The negro entered the piazza where they were sitting, and without any known inducement or provocation, took up a gun loaded with buckshot and discharged the contents into the head of the unfortunate young woman, who survived but a few moments. He fled immediately, and had not been overtaken by his pursuers when we heard last from the scene.—*Camden (S. C.) Journal*.

*CHURCH MISSIONARY SOCIETY.*—Some allusion was made last week at the meeting of this Society, to the good conduct of the slaves, on the property of J. B. Wildman, Esq. during the recent insurrection in Jamaica; we have since been informed, that 2091. 4s. 10d. has been paid over by this gentleman to the Parent Institution, as a moiety of the expenses incurred in the maintenance of two school-masters and their families, engaged in the work of instruction on his estates.—(London Patriot.)

WILMINGTON, (Del.) July 10.

A very heavy hail storm passed over this city on Saturday last, and it is to be feared that it has been injurious to the crops. We understand a black man employed on the farm of Mr. Bryan Jackson, within a few miles of this place, was struck by the lightning, and instantly killed.

### LADIES' DEPARTMENT.



[By a young lady of color.]—Beautiful!

For the Liberator.

### ELLA. A SKETCH.

Welcome peaceful, happy sabbath morning! said Ella, as she sat in the low door-way of her humble cottage. Welcome peaceful morning, faint type of that rest which my heavenly Father has prepared for his christian children! My heart rejoices in thy blest return—the sun shines with a peculiar brightness—the flowers send forth a sweet perfume—the birds sing melodiously in the trees—and my heart is filled with love to God.

I look abroad, and my eye rests upon the silent repository of the dead. Truly the grave is a leveler of distinctions: there the despised black reposes in undisturbed serenity by the side of the lordly white: 'the small and the great are there, and the slave is free from his master.' I think of the time when this frail body shall be a tenant of the same silent mansion, and the soul, I humbly trust, through the atoning blood of Christ, be arrayed in the white robe. I look on this fertile spot, my home, and can say of a truth, 'the lines have fallen to me in pleasant places'—blessings, unmerited blessings are mine. But while I thus repose, as under my own vine and fig tree, my heart is filled with sorrow for my enslaved sisters. The sabbath is no day of rest to the poor slave—she hears no hymn, no prayer, upon this holy morning. She has no bible in which to read the matchless love of Jesus. Alas! she has never been taught to read: no ray of light penetrates the darkness of her mental vision. Sister slave, fainting with toil and sickness in the burning sun, cheer up! Christ is near thee, even in thy heart! Seek him—he will be found of thee—he has undertaken thy cause—he will plead with thy oppressors himself. 'Call upon him from amidst thy bonds, for assuredly he will hear thee.' Cheer up—a few of the noblest and best of thy countrywomen have acknowledged that thou art their sister: the time of thy deliverance draweth nigh. The time is approaching when Christ shall reign king of nations: then look to him alone.

He hears thy sighs and counts thy tears; He shall lift up thy head.

The sound of the church bell now broke the stillness of the morning, and Ella arose and went forth to the house.

SOPHANISBA.

Philadelphia, July 20th, 1832.

### BOSTON.

SATURDAY, AUGUST 4, 1832.

The meeting of the Anti-Slavery Society at Franklin Hall, on Monday evening, was one of great interest to the very respectable number of gentlemen and ladies who attended. The meeting was unexpectedly deprived of the pleasure of hearing the Address which had been promised, in consequence of the sickness of the gentleman who might have enlightened us by his remarks, but the time was very pleasantly occupied by the valuable and intelligent letters from Mr. Buffum, and others, read by the Corresponding Secretary; and the Speech of the celebrated Counsellor O'Connell, as read by the same individual, was heard with an interest that thrilled through every heart. The resolution of the Rev. Mr. Thacher, that the New-England Anti-Slavery Society approve the cause of missions, and considers the accomplishment of its objects as requisite to that effect, was most ably sustained by the mover. In the course of his eloquent appeal in behalf of missions in general, he pointed out the absurdity of attempting to evangelize the people of Africa, while the slaves of America are retained in bondage, and deprived of the most common civil and religious privileges. We shall endeavor to give an abstract of his remarks in our next.

We have copied from the Boston Telegraph an able review of our 'Thoughts on African Colonization,' not because it is favorable to the work, but on account of its fearless, unshrinking, holy opposition to that system of blood and pollution and death, which disgraces the American name and threatens the existence of the American republic. The editor of the Telegraph introduces the review (the author of which we rejoice to learn is a clergyman) in the following manner:

'The Review, in our columns of to-day, of Mr. Garrison's recent publication on the Colonization question, is from a clergyman of talents and celebrity. It may, perhaps, by some, be thought too severe; but the subject is one of great practical interest to those who have examined it, and considerable spirit seems to be requisite in order to engage the attention of the public to its real merits. If any of the friends of colonization are disposed to reply to the Reviewer, we would inform them that our columns are open to a candid discussion of this, as well as other subjects, of a religious and moral nature.'

Its insertion in the Telegraph (considering the strength of its denunciation) evinces great independence on the part of the editor. We advise our colored friends, who are anxious to patronize a religious paper which vindicates their cause, to give the Telegraph their support.

Seventeen months ago, a Proposition appeared in the Lexington (Kentucky) Luminary, by several slaveholders, for forming a society, the members of which should agree to emancipate all slaves born their property after a certain date

when they should severally have arrived at an age to be fixed on by compact. The number of names required for organizing this society (fifty) was soon obtained; but, as might have been expected from those who were resolved never to let the parents go free, nothing has been done for the children.

A CORRECTION.—We perceive an error going the rounds of the newspapers, respecting an article published in our paper a few months since relative to the formation of a society for the gradual emancipation of the slave population of this state. It is known to our readers, that the organization of such a society has been contemplated for some considerable time; and that some fifty or sixty individuals have signed a pledge for that purpose. In the article alluded to which appeared in our paper, we took the liberty of suggesting the propriety of organizing the society at Frankfurt, on the 4th of July last. From this, we presume a statement has been pretty widely circulated, that a meeting for the formation of the society had been called. This, we are sorry to say, was not the case. The mention we made of the subject was a mere gratuitous suggestion; which we indeed hoped would lead to the desired result. But we heard of no effort being made to have a meeting. We advert to the subject, not to find fault with any one, but merely to correct an erroneous impression, which appears to have somewhat excited public expectation abroad.—*Kentucky Luminary*.

We have read with deep interest and conviction an Address delivered before the members of the Anti-Masonic State Convention, assembled at Augusta, Me. July 4, 1832, by the Rev. Moses Thacher. Freemasonry is clearly shown to be repugnant to the Constitution of the United States—an imperium in imperio, supported by the most barbarous penalties—a school of infidelity, &c. &c. This great Ebel is now tottering to its foundation, as if rocked by an earthquake; and its entire and speedy prostration is as certain as the march of freedom and the growth of intelligence.

The speech of the celebrated O'Connell, inserted in our paper to-day, is one of his best and most eloquent efforts. We earnestly bespeak for it an attentive perusal and a wide circulation. Let the cowardly apologists of men-stealers read it, and blush! Let the friends of immediate abolition catch a portion of its spirit, and treasure up its noble sentiments in their hearts.

Wanted, to complete a file, numbers 2 and 3 of the Liberator, first volume. Any of our subscribers having them, who do not keep a file, will oblige us by transmitting them to us through the Post Office or by private conveyance.

Letters received at this office from July 28, to Aug. 4, 1832.

James Forten, Philadelphia, Pa.; L. White, do.; Arnold Buffum, Uxbridge, Mass.; Nathan Blount, Poughkeepsie, N. Y.; Charles Remond, Salem, Mass.; S. P. Dole, Wilbraham, Mass.; Philo S. Newton, Shrewsbury, Mass.; Josiah Green, Rochester, N. Y.; James Leach, Chillicothe, Ohio; Elbridge G. Daniels, South Mendon, Mass.; Sweet & Tozer, Newburyport, Mass.; Philip Leach, Vassalboro', Me.; E. Williams, Brimfield, Mass.; James L. Scott, Boston; Rhoda F. Jackson, do.; Lloyd Nichols, Salem; David Wilson, Mandon; a letter from Hartford.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts,

### A PROCLAMATION,

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

The Almighty Creator and Sovereign Ruler of the Universe, having permitted a dreadful Pestilence to waste the population of other portions of the Earth, and in his inscrutable Providence now visited with this fearful Judgment parts of our beloved country, bringing sickness and death to the *Habitations*, and apprehension and dismay to the *Hearts* of the People, it becomes the Citizens of this Commonwealth, with religious confidence in his unerring Wisdom, and in humble dependence upon his superintending mercy, to implore His gracious interposition for their deliverance and safety. Acknowledging, in penitence, their sins, and with a contrite sense of that unworthiness by which they have incurred the Divine Displeasure, may they prostrate themselves in filial submission before his impending correction, and with pious resignation to his Most Holy Will, seek, by Supplication and Repentance, his Forgiveness and Favor.

Under a deep sentiment of obligation to recognize, in all events, the Controlling Agency of the GIVER and PRESERVER of Life, and especially, in periods of great public calamity, to call upon Him, who alone is able to save, I appoint THURSDAY, THE NINTH OF AUGUST NEXT, to be observed as a Day of Fasting, Humiliation and Prayer, throughout the Commonwealth. And I invite the People of every Denomination, to assemble on that occasion, in their respective places of Public Worship, and commanding themselves to the mercy which they need, fervently pray to God, through faith in His Blessed Son, for His Grace to PARDON, and His Compassion to SPARE AND BLESS THEM;—That in His INFINITE GOODNESS, He would arrest, every where, the progress of the DESTROYING ANGEL, and deliver the places, which are now visited with mortal disease, from the further scourge of the Pestilence; that He would restore Health to the Sick;—give Consolation to the Afflicted; and inspire the minds of all men with a sense of dependence upon the Administrations of His Providence, and of responsibility to His Most Righteous Government and Laws;—that their hearts being more deeply touched with a near view, both of His JUDGMENTS and His MERCIES, they may hereafter serve Him with better purposes, and by purer lives.

And I earnestly recommend to the people of the Commonwealth, to abstain from all labor and recreation, on the day of the appointed Fast, which may be inconsistent with the appropriate solemn observance and religious improvement of such an occasion.

Given at the Council Chamber in Boston, this twenty-seventh day of July, in the year of Our Lord one thousand eight hundred and thirty-two, and the fifty-seventh of the Independence of the United States. LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts.

Boston, Secretary's Office, July 27, 1832.

The Reverend Clergy of all Denominations; are respectfully requested to communicate the foregoing Appointment of a Fast to their respective Congregations.

By His Excellency's Command, EDWARD D. BANGS, Secretary.

CHOLERA IN NEW-YORK. Total number of cases from July 4th to August 1st, 3862—deaths 1577.

July 25,	157 cases,	61 deaths.
26,	141 "	55 "
27,	122 "	46 "
28,	145 "	68 "
29,	122 "	39 "
30,	103 "	39 "
31,	121 "	48 "

Among the deaths reported today, we have to record the name of another physician, Dr. Gilbert Heston, of 241 Grand street. This makes six physicians who have died of Cholera within the chartered limits of the city, besides one or two medical students: viz, Drs Knapp, Barry, Nelson and Heston, of the city proper, and Drs Arnold and Vought, of Harlem.

THE CHOLERA. Six new cases of cholera were reported at Philadelphia, for the 24 hours ending at noon on Saturday 28th. Five had died and one was convalescent. A Philadelphia paper states that the whole population of the city have been visited with the premonitory symptoms of cholera. It says that within the last three weeks, scarcely an individual has escaped from experiencing some derangement of the stomach or bowels—and diarrhea and ordinary cholera morbus have very extensively prevailed.

PHILADELPHIA, Monday, July 30th. Cases 15, deaths 7.

According to the opinions of our physicians, a case of cholera occurred in Trenton last week. The person was an elderly black man, employed as a hostler, and of irregular habits. He had been indisposed for several days—when imprudently eating cucumbers and drinking small beer, in the evening, he was seized during the night with vomiting, &c. The cold or collapsed state followed next morning, and he died about one o'clock, P. M.

His son a young man of intemperate habits, about 19 years of age, was seized on the 25th with similar symptoms, and died after about 12 hours illness.

PROVIDENCE. The Providence correspondent of the Gazette writes, under date of Aug. 1st, at 1 o'clock,

Four cases of Cholera occurred yesterday, two having terminated fatally this day. Capt. Thurber, a ship builder by trade, sickened some days since, and is probably dead before this time (1 o'clock). His wife was taken yesterday afternoon, about 4 o'clock, and died this morning at half past 7. A child about 5 years old was taken yesterday afternoon, about 4, and died this morning about 3 o'clock. Another child is in a state of collapse. All these took place in one house on Eddy's Point near the Steam Factory. A report is now preparing by the Physicians, and will be published in an hour or two. The family of Mr. Thurber is highly respectable. One o'clock: another case is reported.

ALBANY, July 29th. Cases 35, of which 23 are severe; deaths 17. The Argus says: 'From the report of yesterday, and of the several previous days, it is not to be disguised that the disease which has given to our city an aspect of desolation, is increasing in virulence and extent.'

SING SING PRISON, Friday, M. New cases since yesterday, 14; deaths 4. A letter from the prison says the disease is becoming more malignant in its character. In the village, one case has occurred of a suspicious character.

BROOKLYN, July 29. Cases 23, deaths 7. July 30. Cases 13, deaths 4.

TRIAL OF ROBY.—This capital trial which has been pending in the Supreme Judicial court for the three last days, was terminated yesterday (Friday) afternoon by a verdict of GUILTY of the murder of Maria Leonard, a year ago. Roby is a black man, a mariner, and Maria Leonard was also a colored girl about 14 years old, to whom he was engaged to be married, and at the time of the murder, it was supposed the marriage was soon to take place. Roby murdered the girl in a paroxysm of jealousy, in consequence of her supposed attachment to another man.—*Centinel*.

We are informed that a colored man, by the name of James Levick, was murdered near Groverville, Burlington county, on the 22d inst. The person suspected of having perpetrated the horrid deed, (one William Handlin,) is said to have made his escape.—*Vt. State Gazette*.

The Duke of Wellington was assailed on the Anniversary of the Battle of Waterloo, whilst returning from a visit to the Royal Mint, by an immense mob, hooting and shouting, and pelting him with dirt and filth, till some of the ring-leaders were made prisoners and the rest dispersed. A mob of four or five hundred persons followed him until he got within the gates of Lincoln's Inn, when the porter closed them. Nothing, however, would induce the crowd to retire, and they even threatened to pull down the house. A strong body of police was sent for, and as they arrived, his Grace had mounted his horse, and as he was riding off, a ruffian, who first threw a stone, which fortunately missed him, made a rush at him and endeavored to drag him from his horse. He was, however, immediately rescued, and the assailant seized and given in charge to a police man.

### MR. THACHER'S ADDRESS.

JUST published, and for sale at the office of the Boston Telegraph, No. 6, Congress Square, and at the store of Peirce & Parker, No. 9, Cornhill, an Address delivered on the 4th of July last, before the Antimasonic Convention of Maine, by the Rev. Moses Thacher. Price, 12 1-2 cents single, one dollar per dozen.

BOSTON LITERARY MAGAZINE. This day published by CLAPP & HULL, 184 Washington street, The Boston Literary Magazine, for August, 1832.

Contents. The Mountain Sibyl; Sunset in the Country; Poetry and Common Sense; Immortality of Friendship; A Gallant Effusion, on the Presentation to the Author of a Scrap of Napoleon's Willow, and Ellen Douglas's Little Stepping Stone; Hon. Tristram Burgess; Lines occasioned by meeting with a Deaf and Dumb Girl at the Falls of Niagara; Real Life, alias Married Life; Stanzas; English Reviews; Sketch, by a Physician; The Fine Arts, No. IV.—Athenæum Gallery. Literary Notices. Aug. 4.

THE ESSAYIST, NO. 7. This day published by WILLIAM HYDE & CO. 134 Washington street.

Contents. Female American Literature; The Cobbler's Genius, No. 2; Spectator, No. 3; Ode to a Mocking Bird; A Fragment; Psyche; Antiquities of Literature; The Alabaster Box; The Cholera; Original Scraps; Essayist Room; Literary Notices. Aug. 4.



## LITERARY.

## THE WEDDING.

*Traveller.* I pray you, wherefore are the village bells ringing so merrily?  
*Woman.* A wedding, sir—Two of the village folk. And they are right To make a merry time on 't while they may! Come twelve months hence, I warrant them they 'd go  
 To church again more willingly than now, If all might be undone.  
*T.* An ill match'd pair, So I conceive you. Youth, perhaps, and age?  
*W.* No—both are young enough.  
*T.* Perhaps the man, then, A lazy idler—one who better likes The alehouse than his work?

*W.* Why, sir, for that He always was a well conditioned lad—One who 'd work hard and well; and as for drink, Save now and then mayhap at Christmas time, Sober as wife could wish.

*T.* Then is the girl A shrew, or else untidy—one to welcome Her husband with a rude unruly tongue, Or drive him from a foul and wretched home To look elsewhere for comfort. Is it so?

*W.* She is notable enough—and as for temper, The best good humored girl! You see you house, There by the aspen tree, whose green leaves shine In the wind? She lived a servant at the farm, And often as I came to wedding,

I've heard her singing as she milked her cows So cheerfully. I did not like to hear her, Because it made me think upon the days When I had got as little on my mind, And was as cheerful too. But she would marry, And folks must reap as they have sown. God help her!

*T.* Why, mistress, if both are well inclined, Why should not both be happy?

*W.* They 've no money.  
*T.* But both can work; and sure as cheerfully She 'd labor for herself as at the farm, And he wont work the worse because he knows That she will make his fireside ready for him, And watch for his return.

*W.* All very well A little while.

*T.* And what if they are poor? Riches can't always purchase happiness; And much we know will be expected there Where much was given.

*W.* And all this have I heard at church! And when I walk in the church-yard, or have been By a death-bed, 't is mighty comforting. But when I hear my children cry for hunger, And see them shiver in their rags—God help me! I pity those for whom those bells ring up So merrily upon their wedding-day, Because I think of mine.

*T.* You have known trouble: These haply may be happier.

*W.* Why for that I've had my share—some sickness and some sorrow: Well will it be for them to know no worse. Yet had I rather hear a daughter's knell Than her wadding-peal, sir, if I thought her fate Promised no better things.

*T.* Sure, good woman, You look upon the world with jaundiced eyes! All have their cares; those who are poor want wealth,

They who have wealth want more; so are we all Dissatisfied, yet all live on, and each Has his own comforts.

*W.* Sir, d'ye see that horse Turned out to common here by the way side? He 's high in bone—you may tell every rib, Even at this distance. Mind him! how he turns His head to drive away the flies that feed On his gall'd shoulder! There 's just grass enough To disappoint his whetted appetite.

You see his comforts, sir.

*T.* A wretched beast! Hard labor and worse usage he endures From some bad master. But the lot of the poor Is not like his.

*W.* In truth it is not, sir. For when the horse lies down at night, no cares About to-morrow vex him in his dreams: He knows no quarter-day: and when he gets Some musty hay or patch of hedge-row grass, He has no hungry children to claim part Of his half meal!

*T.* 'T is idleness makes want, And idle habits. If the man will go And spend his evenings by the alehouse fire, Who can he blame if there be want at home?

*W.* Ay! idleness! the rich folks never fail To find some reason why the poor deserve Their miseries!—Is it idleness, I pray you, That brings the fever or the ague fit? That makes the sick one's sickly appetite Turn at the dry bread and potato meal? Is it idleness that makes small wages fail For growing wants? Sir, years gone, these bells Rang on my wedding-day, and I was told What I might look for—but I did not heed Good counsel. I have lived in service, sir; Knew never what it was to want a meal; Lay down without one thought to keep me sleepless Or trouble me in sleep; had for a Sunday My linen gown; and when the pedler came, Could buy me a new ribbon. And my husband,— A towardy young man and well to do,— He had his silver buckles and his watch;

There was not in the village one who looked Sprucer on holidays. We married, sir, And we had children; but as wants increased, Wages did not. The silver buckles went, So went the watch; and when the holiday coat Was worn to work, no new one in its place.

For me—you see my rags; but I deserve them, For wilfully, like this new married pair, I went to my undoing.

*T.* But the parish.

*W.* Ay, it falls heavy there: and yet their pit-tance Just serves to keep life in. A blessed prospect!

To slave while there is strength, in age the work-house,  
 A parish shell at last, and the little bell Toll'd hastily for a pauper's funeral!  
*T.* Is this your child?  
*W.* Ay, sir; and were he drest And clean'd, he 'd be as fine a boy to look on As the Squire's young master. These thin rags of his Let comfortably in the summer wind; But when the winter comes, it pinches me To see the little wretch! I have three besides; And—God forgive me! but I often wish To see them in their coffins.—God reward you! God bless you for your charity!

*T.* You have taught me To give sad meaning to the village bells!

SOUTHEY.

## MISCELLANEOUS.

## AFRICAN SOCIETY.

We are indebted to a friend for a copy of the Constitution of the AFRICAN SOCIETY, instituted in Boston in the year 1796. We republish it as an evidence of the early disposition of the colored inhabitants of this city to associate themselves together for mutual improvement, protection and support. This Society is now either extinct or merged in others of a similar character.

## CONSTITUTION.

1st. We the AFRICAN MEMBERS, form ourselves into a Society, under the above name, for the mutual benefit of each other, which may from time to time offer; behaving ourselves at the same time as true and faithful Citizens of the Commonwealth in which we live; and that we take no one into the Society, who shall commit any injustice or outrage against the laws of their country.

2d. That before any person can become a Member of the Society, he must be presented by three of the Members of the same; and the person, or persons, wishing to become Members, must make application one month at least before-hand, and that at one of the monthly, or three monthly meetings. Person, or persons, if approved of, shall be received into the Society. And, that before the admittance of any person into the Society, he shall be obliged to read the rules, or cause the same to be read to him; and not be admitted as a member unless he approves them.

3d. That each Member on admittance, shall pay one quarter of a Dollar to the Treasurer; and be credited for the same, in the books of the Society; and his name added to the list of the Members.

4th. That each Member shall pay one quarter of a dollar per month to the Treasurer, and be credited for the same on the book; but no benefit can be tendered to any Member, until he has belonged to the Society one year.

5th. That any Member, or Members, not able to attend the regular meetings of the Society, may pay their part by appointing one of their brothers to pay the same for him; so any travelling, at a distance by sea, or land, may, by appointing any person to pay their subscription, will be, though absent for any length of time, or on their return, will pay up the same, shall still be considered as brothers, and belonging to the Society.

6th. That no money shall be returned to any one, that shall leave the Society; but if the Society should see fit to dismiss any one from their community, it shall then be put to a vote, whether the same, then dismissed, shall be received again, if he should have any left, when the expenses he may have been to the Society are deducted.

7th. That any Member, absenting himself from the Society, for the space of one year, shall be considered as separating himself from the same; but, if he should return at the end of that time, and pay up his subscription, he shall in six months be re-established in all the benefits of a Member: But after that time he shall be considered as a new Member.

8th. That a committee, consisting of three, or five persons, shall be chosen by the members every three months; and that their chief care shall be, to attend to the sick, and see that they want nothing that the Society can give, and inform the Society, at their next meeting, of those who stand in need of the assistance of the Society, and of what was done during the time they officiated. The committee shall likewise be empowered to call the Society together as often as may be necessary.

9th. That all monies, paid into the Society, shall be credited to the payers; and all going out, shall be debited to whom, or what for; and a regular account kept by one, chosen by the Society for that purpose.

10th. When any Member or Members of the Society are sick, and not able to supply themselves with necessities, suitable to their situations, the committee shall then tender to them and their family whatever the Society have, or may think fit for them. And should any Member die, and not leave wherewith to pay the expenses of his funeral, the Society shall then see that any, so situated, be decently buried. But it must be remembered, that any Member, bringing on himself any sickness, or disorder, by intemperance, shall not be considered as entitled to any benefits, or assistance from the Society.

11th. Should any Member die, and leave a lawful widow and children, the Society shall consider themselves bound to relieve her necessities, so long as she behaves herself decently, and remains a widow; and that the Society do the best in their power to place the children so that they may in time be capable of getting an honest living.

12th. Should the Society, with the blessing of Heaven, acquire a sum, suitable to bear interest, they will then take into consideration the best method they can, of making it useful.

13th. The Members will watch over each other in their Spiritual concerns; and by advice, exhortation and prayer, excite each other to grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ, and to live soberly, righteously and godly, in this present world, that we may all be accepted of the Redeemer, and live together with him in glory hereafter.

14th. That each Member travelling for any length of time, by sea or land, shall leave a Will with the Society, or being married, with his wife, all other Members to leave a Will with the Society, to enable them to recover their effects, if they should not return; but on their return, this Will is to be returned to the one that gave it, but if he should not return, and leave a lawful heir, the property is to be delivered to him; otherwise deemed to the Society.

## A LIST OF THE MEMBERS NAMES.

Plato Alderson, Gloucester Haskins,  
 Hannibal Allen, Prince M. Harris,  
 Thomas Burdine, Juba Howland,  
 Peter Bailey, Richard Holstead,  
 Joseph Ball, Thomas Jackson.

Peter Branch,  
 Prince Brown,  
 Boston Ballard,  
 Anthony Battis,  
 Serico Collins,  
 Rufus Callicorn,  
 John Clark,  
 Scipio Dalton,  
 Arthur Davis,  
 John Deeruse,  
 Hamlet Earl,  
 Caesar Fayerweather,  
 Mingo Freeman,  
 Cato Gardner,  
 Jeremiah Green,  
 James Hawkins,  
 John Harrison,

George Jackson,  
 Lewis Jones,  
 Isaac Johnson,  
 John Johnson,  
 Sears Kimball,  
 Thomas Lewis,  
 Joseph Low,  
 George Middleton,  
 Derby Miller,  
 Cato Morey,  
 Richard Marshall,  
 Joseph Ocranman,  
 John Phillips,  
 Cato Rawson,  
 Richard Standley,  
 Cyrus Vassall,  
 Derby Vassall,

Of the above list, we believe Messrs. Thomas Burdine, Joseph Ball, Hamlet Earl, Lewis Jones, and Derby Vassall, are the only surviving members.

## HOW TO EVANGELIZE AFRICA!!!

RESULT OF MISSIONARY EFFORTS!

From the Liberia Herald.

## HOSTILE MOVEMENTS AMONG THE NATIVES OF THE DEY COUNTRY.

For some time back, the Natives of the Dey Country have been manifesting dissatisfaction at the present treaties existing between them and the colony; and without having the points at issue discussed, have dared to stop up the path, and even to confine in stocks some of our Recaptured Africans. Their principal causes of dissatisfaction, so they declare, were a refusal on our part to deliver up certain slaves who had fled from Bromley's to avoid being sold to the Spaniards at the Gallenas, and had taken shelter among our Recaptured Africans; also our extending our settlements along the South bank of the St. Paul's River, in that portion or tract of country purchased by Mr. Ashmun.

In our last we made mention of Bromley's hostility to the Colony, but his good sense led him to conclude, that it was better to put up with a few imaginary grievances, than to run the risk of a war where all the chances were against him.

He had hardly been buried when his headman, and son Kai Pa, lost sight of that discretion which had governed his conduct, and began to manifest a decidedly hostile spirit. Besides stopping our trade, and blocking up the paths, and confining our colonists, they assembled in armed parties on the North side of the St. Paul's River, and sent us word that if we did not come and fight them in three days, they would attack both Caldwell and Millsburgh.

Tuesday, the 20th March, Governor Meclint at the head of about one hundred volunteers proceeded in boats to Caldwell, where he was joined by about the same number of Colonists; and the major part of our Recaptured Africans.

Early in the morning of the 21st inst. our troops under the command of Governor Meclint, crossed the St. Paul's River, and took possession of Bromley's Town without opposition, where they remained encamped during that day and night. During the night a few straggling shots were fired by our pickets, and nothing like a stand was made by the Natives until the arrival of our troops the next day at King Willey's, about ten miles from Bromley's. A vigorous defence according to native warfare, but they soon discovered that there was a material difference between that and the civilized mode of attack and defence.

Willey's Town is located on the summit of a hill, and as soon as it was discovered, our troops rushed to the attack, and for fifteen or twenty minutes a pretty smart firing was kept up, until the small four pound cannon of the Artillery began to play against the Barricades, when the enemy commenced a precipitate retreat, and our troops took possession of the Town, which they found completely deserted. In the town, they found a small cannon heavily loaded, which the natives intended to have fired against us. It was our misfortune in this attack, to lose Mr. James Thompson, Superintendent of the Caldwell Settlement, who was shot down at the Barricade while in the brave attempt of cutting through it. We have also three others wounded, but what the Native loss may be, we know not.

We know not for a certainty who commanded the Natives in their defence of King Willey's Town, but we believe Kai Pa, son of the late King Bromley, to be the principal instigator of all the late hostile movements.

Willey's Town was immediately set fire to, by the recaptured Africans, without orders, and our troops having no enemies to fight, turned their faces homeward, where they arrived without molestation.

This well timed chastisement, and the present interdict laid upon all trade with the Dey Country, will convince them that we have the power at any moment to avenge any insult, and that they are more dependent upon the Colony for most articles of trade, than they really supposed themselves to be.

P. S. On Saturday, the 31st ult. a treaty of peace between us and our late belligerents was signed; and the interdict on trade is taken off, with the exception of powder and guns.

[Query—How soon may we expect to witness a violation of this treaty, and another evangelical light?—Ed. Liberator.]

THE CHOLERA.

They have shut him out with a fleet of ships, And a guarded quarantine— What, ho! now which of your watchers slept? For the Cholera's crossed your line!

The devastator of Asia and scourge of Europe has reached our shores—pestilence which walketh in darkness and wasteth at noon-day, stalks amongst us. Consternation and dismay pervade the large and populous cities, and apprehension and alarm trouble the distant hamlets. An invading army would not excite half the dread—and men who would shrink not from death at the hands of their fellow men, tremble at the approach of this silent destroyer. Sublimity is the steady companion of death, the shadow of his awful presence. The angel of destruction is grand and appalling when he comes amidst the shouts, the noise and the thunders of battle; but he is more, infinitely more sublime, when he walketh in the breathless silence and gloomy solitude of the pestilence.

In the unbroken sadness that broods over the former resorts of industry and pleasure—in the knowledge that calamity and death are at work in many a dwelling where there is neither out-cry

nor lamentation—in the consciousness of an invisible presence, whose arrows cannot be avoided because they cannot be seen, and whose breath may at any and every moment be commingled with our own,—in all this there is more sublimity than in the hurricane, the earthquake, and the battle. With the banner overhead, and the sound of the trumpet, the drum, and the cannon in the ear—with the war-steeds, the weapons, and more ear—with the multitude before the eye—with the high excitement of chivalrous valor, with the inspiring pride of distinction, or the stern and indomitable spirit of revenge—with the stirring thought that

'Fame is there to say who bleeds, And honor's eye is on daring deeds;— with all these to animate the heart, death, although he loses not his sublimity, is divested of his terrors, and man will grapple boldly and fiercely with the mighty destroyer! But around the deserted couch of pestilence and decay, what excitement can be found to revive the languid spirit and invigorate the wasted frame? Destruction comes not attended by praise and honor—he is not combated by pride and passion; and high virtue, and spotless purity, and holy faith, which alone can conquer the terrors of him who dies in solitude and desertion, how few, how very few hearts do they inhabit!—Winchester Repub.

Plague—the whole world visited by one, 767 before Christ; in Rome, when 10,000 persons died in a day, 78; in England, 762; in Chichester, when 34,000 died, 772; in Canterbury, 788; in Scotland, which swept away 40,000 inhabitants, 954; in England, 1025, 1247, and 1347; in England, when 50,000 died in London, 1500 in Leicester, &c.; in Germany, which cut off 90,000 people, 1348; in Paris and London, very dreadful, 1367; again, 1379; in London, which killed 30,000 persons, 1407; again, when more were destroyed than in 15 years war before, 1477; again, when 30,000 died in London, 1499; again, 1548; again, 1594; which carried off in London a fourth part of its inhabitants, 1604; at Constantinople, when 200,000 persons died, 1611; at London, when 35,417 died, 1625 and 1631; at Lyons, in France, died 60,000, 1632; again, at London which destroyed 65,000 persons, in 1665; at Messina, February, 1743; at Algiers, 1755; in Persia, when 80,000 persons perished at Bassorah, 1773; at Smyrna, that carried off about 20,000 inhabitants, 1784; and at Tunis, 32,000, 1784; in the Levant, 1786; at Alexandria, Smyrna, &c. 1791; in Egypt, in 1792, where near 800,000 died; the yellow fever destroyed 2000 at Philadelphia, in 1793; on the coast of Africa, particularly at Barbary, 3000 died daily; at Fez, 247,000 died in June, 1799; 1800 died at Morocco, in 1800, in one day; in Spain and at Gibraltar, where great numbers died in 1804 and 1805.

## CHOLERA IN NEW-YORK.

During the prevalence of this epidemic, many sad domestic scenes have occurred, which it would be impossible to describe, even if it were expedient. Last Sabbath morning there was a happy family residing at 25 Madison street, by the name of Bogert. They, as usual, attended Mr. M'Clay's (Baptist) church, of which Mr. B. was a member. In the evening, at 8 o'clock, he was seized with Spasmodic Cholera, and died in about 12 hours. About nine o'clock, a child, about 4 years old, was attacked by the same disease, and died on Monday. Another child, aged 2, was attacked during Sunday night, and a third, aged 14, died on Monday morning. The father, who was a servant-woman in the same family was taken on Monday, and died after a few hours sickness. Mr. Bogert was buried on Tuesday morning. Thus in less than 40 hours, five members of one family passed from a state of health to sickness, from sickness to death, and from death to the grave. Mr. Bogert (Albert) was a man of great usefulness; he was by occupation a silver-smith. Neither he nor any other members of the family complained of much indisposition until attacked; nor is any thing known of indisposition, unless it be the free eating of whortleberries on Sunday. Mr. B. ate freely of them, and about the same time took two blue pills. The surviving members of the family are Mrs. B. a daughter 17 years old, two or three smaller children, and a young lady.

ADMONITORY. A good old African mother in New-York city, after hearing of the death of her son John by Cholera, thus expressed herself to a surviving son—Well, poor John is dead—he did not do so well as he ought to do; John drank a great deal; and you may mark my word for it, folks that drink a great deal, may be sure to come to a bad end. John drank a great deal—and he did not keep himself so clean as he should have done, and all these things were against him.

The sums raised recently in New-York by subscription for the relief of the poor, amount to more than \$16,000.

Chicago.—The cholera prevailed seriously among the U. S. troops at Chicago. Out of 220 which the boat Sheldon Thompson conveyed up the lake, an officer and 51 soldiers had died, and 80 were on the sick list. Two of the crew of the boat had died. The boat returned to Buffalo, on the 21st. As soon as the Thompson arrived at Chicago, the inhabitants fled in every direction, including Col. Owen, the Indian Agent, who with his family, had deserted his post, and was on his way to St. Louis. Five of the officers with Gen. Scott, among whom were Capt. Galt and Lieut. M'Duffie, had experienced an attack of the cholera, but were considered out of danger.

Ricaforte, Captain General of Cuba, has mentioned a remedy for Cholera, which, he says, has been applied by himself and others with great success. The body, particularly the stomach, is to be rubbed with a flesh brush dipped in brandy, 60 drops of ether taken in a cup of tea, then the whole body is to be covered to promote perspiration. Sometimes 120 drops of ether are required.

The Telegraph, published in Macon, Geo. says that intelligence has been received in that place, that an epidemic disease, resembling dysentery, which often terminates fatally in six hours, was raging among the Creeks.

The following is the official account of the total amount of imperial gallons of British colonial and foreign proof spirits consumed in the United Kingdom, for the year ending Jan. 5, 1832: England, 12,131,929; Scotland, 5,866,135; Ireland, 8,746,138: total 26,738,202.

There arrived at New-York, in eighteen days, during the month of June, no less than 7,031 passengers from foreign ports.

A writer in the Miner's Journal, estimates the amount of capital invested in the Pennsylvania Coal regions, at forty millions of dollars!

## THOMAS CLARKSON.

An American traveller in England furnishes the following interesting account of the benevolent CLARKSON.

LONDON, May 17, 1832.  
 'Ten days ago I was at Ipswich, and of course paid a visit to your venerable and most excellent friend, THOMAS CLARKSON. I had the pleasure of dining with him twice, once at his own comfortable residence, the moated manor house of Playford; and another day at the neighboring town of Woodbridge, where he had gone to attend an anti-slavery meeting, at which he spoke with that true eloquence and force, which a warm heart and a sound head will always utter in the cause of benevolence. He is a modest and a nervous man—public speaking is to him therefore a prodigious effort; but nobody could have spoken better. He is still engrossed almost entirely with this subject, to which he has devoted so large a portion of his life, and feels an honest exultation at the thought; that he has not only witnessed the extinction of the slave trade, but has lived in the period when all people of English blood are beginning to see that the possession of slaves is neither lawful nor profitable. The excitement on this subject is very great throughout England.  
 'I found Mr. CLARKSON a man of the most pleasing manners and cultivated mind. He is a profound scholar, and his conversation on many subjects is lively and instructive, though he constantly suffers pain which must embitter his life.

Smoking.—That tobacco may kill insects on shrubs, and that one stench may overpower another, is possible enough; but that thousands and tens of thousands die of diseases of the lungs, and generally brought on by tobacco smoking, is a fact as well known as any in the whole history of disease. There is it possible to be otherwise? Tobacco is a poison. A man will die of an infusion of tobacco of a shot through the head. Can inhaling this powerful narcotic, in however small portions, be good for man? Its operation in those small portions, as it is good to be within the next step to perpetrating drunkenness! It inflames the mouth and requires a perpetual flow of the saliva, a fluid known to be among the most important to the whole economy of digestion; it irritates the eyes, corrupts the lungs and excites the throat to perpetual throat. No man the human frame may grow so far accustomed to this drain, that the smoker may go on from year to year making himself a nuisance to society, yet he can be no doubt whatever, that the custom is as deleterious in general as it is filthy and un-English. A great portion of it has risen among us from the puppyish affectation of our shopkeeper's boys. Ever handler of tapes and ribbons turns a huzzar the hand he salutes forth from behind the counter; easily applied moustache, the fur cloak and the cigar furnish the hero; and England rejoices in her Calico and General Gingham. The cigar speculation must be overthrown.—London Monthly Magazine.

## MORAL.

By a colored individual.

For the Liberator.

## CHRISTIAN UNION.

Union among the followers of Christ is strongly recommended. How can spiritual brethren follow by the way? Have they not all one Father—one head? Do they not form one body—and are they not members one of another? Would it be monstrous to see the nails tearing out the eyes of the members of a christian community bite and devour each other, till they are consumed one of another? Should not every member of the mystical body labor for the spiritual good of the whole? But, it may be asked, in what does union consist? Does it consist in evil-speaking, or oppression, or conceit, or roughness of manners? Are these genuine marks of the followers of the meek and lowly Saviour? Is it not to be feared that too many among us lack the main-spring of union in our hearts? Is it not time for the professor to look about, and see if something has not been left out that ought to have been done. Oh, when will union spread over our happy land, and man become the friend of man in deed and truth?

May the christian community awake to the great and important work, and ministers and people engage in the cause, till every discordant note feeling is banished from Columbia's happy land. But oh, how humiliating to comply with the words of the apostle: Love as brethren, and esteem one another as yourselves! But is this not a hard saying? Must I associate with the poor, and visit the one who is not in affluent circumstances? May I oppress the hireling, and say, Stand by—I am better than thou—I belong to the royal family—I have been educated in a high school, and I see no necessity of union—we are not ready for it at the present. But, hark! is not the Lord holding a conference with the inhabitants of our land, and by it agree? What thou dost must be done quickly; and if united here, how shall we unite in that city where union reigns predominant? And if destitute of union, how shall we get there? I fear unless we look to it, there is danger of being weighed in balance, and found wanting. Will justice sleep ever? Will there not be a day when the accursed men's hearts will be tried, and all the proud and that do wickedly shall be as stubble? Let us then, to cultivate a spirit of union, and prove to the extent the words of the psalmist—Behold how good and how pleasant for brethren to dwell together in unity!

Middletown, 24th July, 1832.

As long as the human heart carries in it fuel for every temptation, we cannot be secure for he that taketh gunpowder with him had best keep at a distance from the sparks. To rely upon the occasions of sin, is both to attempt our selves, and to tempt Satan to tempt our souls. It is very rare that any soul plays with the occasion of sin, but that the soul is ensnared by sin, it is morally impossible for that man to get the conquest of sin, that daily sports and plays with the occasions of sin. He that adventures upon the occasions of sin, is as one that would attempt to quench the fire with oil, which is as fuel to flame and increase the rage.—Brook.

Be not overcome by the injuries you meet with, so as to pursue revenge; by the disasters of life, as to sink into despair; by the evil examples of the world, so as to follow them into sin. Overcome injuries by forgiveness, disasters by fortitude, evil examples by firmness of principle.

The true servants of Christ are always delighted with his service and their Master.

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